NATIONAL COUNCIL

OUTLOOK

JANUARY 1951

This Nation Under God

PUBLICATION OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U. S. A.

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Introducing THE OUTLOOK

The National Council of the Churches of Christ in the United States of America, which was officially constituted on November 29, 1950, and began operations on January 1, 1951, presents herewith Volume I, Number 1, of THE NATIONAL COUNCIL OUTLOOK.

The OUTLOOK's central concern is with what the churches do *together*. It does not pretend to cover all aspects of religious activity. It is not just another Christian journal. It occupies a distinctive place of its own. Its field is the area of common Christian interests, of cooperative Christian life and of united Christian service. It is limited to the field of interchurch cooperation.

As a journal of interdenominational cooperation the OUTLOOK will deal with what the churches are doing together—in the local community, in regions, in the nation and in the world. Its primary focus of attention will be the program of the National Council, but it will also be interested in all other vital expression, anywhere and everywhere, of the unity of spirit which Christians have because of their oneness in Jesus Christ as Divine Lord and Savior.

The name "Outlook" is intended to signify two things about the magazine. In the first place, it provides an "outlook" on the National Council in the sense of surveying all its activities, month by month, in a reportorial way. In the second place, the magazine will offer an "outlook" in the sense of *interpreting* the policies of the Council as understood by those who are adminstering them.

The OUTLOOK is published by the National Council's Department of Public Relations under the general editorship of Mr. Don Bolles. The *Federal Council Bulletin*, which now retires from the field, has transferred its subscription list to the NATIONAL COUNCIL OUTLOOK. An editorial board, related to all the divisions and departments of the National Council, will soon be announced, together with plans for making the OUTLOOK an adequate organ of all of the National Council's interests.

SAMUEL MCCREA CAVERT

Vol. I, No. 1, January 1951

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

29 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Danish Evangelical Lutheran Church of America
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
International Convention of Disciples of Christ
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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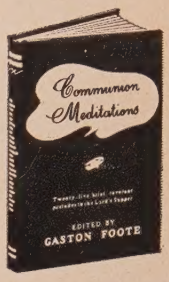

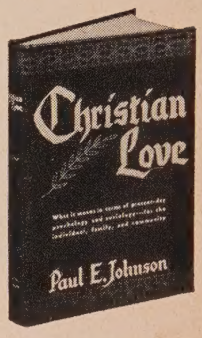

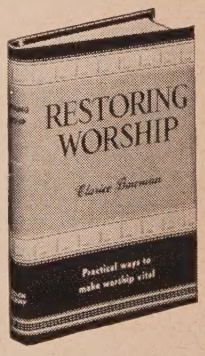

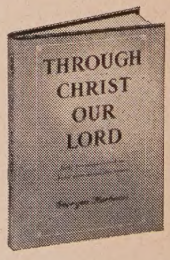

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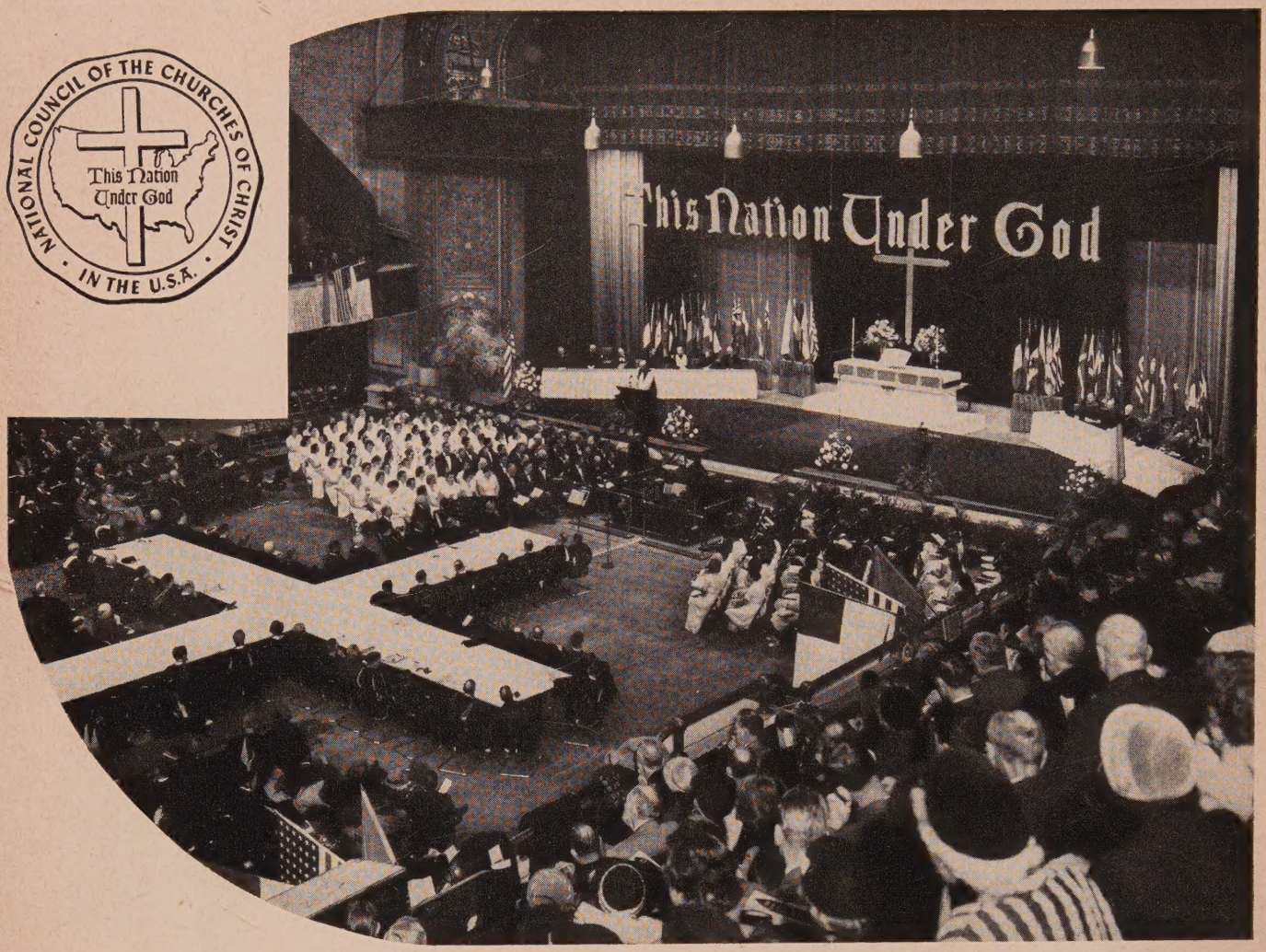


Christian Faith in Action

In a solemn setting in the Cleveland auditorium 29 American churches constituted the National Council of Churches, dedicated "to the glory of God and the service of mankind."

It was a great moment in religious history as a representative of each of 25 major Protestant and four Eastern Orthodox churches signed constituting documents, and then heard the presiding officer, Dr. Franklin Clark Fry of New York, formally declare the National Council "officially constituted."

The capstone in the arch of cooperative Christianity in America was erected in a memorable ceremony in snow-bound Cleveland's public auditorium Wednesday morning November 29. Against the backdrop of the banners of the 29 constituent denominations the eight merging agencies signified that they now were united in an interchurch enterprise linking 3,000,000 Christians in 150,000 churches across the land.

There were 4,000 delegates present as the plan for one great interdenominational agency became a reality. At one table near the front sat a group with a special interest in the moment. It was the planning committee of 48 men and women—six from each of the merging agencies—who in large measure were the architects of the National Council. Most of them had been at Atlantic City in 1941 when the blueprint for such an organization was first conceived. Now they were witnessing the harvest of their years of arduous and intensive efforts.

Under the Constitution approved by the 600 official representatives of the constituting communions, the National Council began operations January 1, embracing the major interdenominational enterprises of Christian activity developed over more than a half-century. Centered in four major divisions and more than 20 other units will be evangelism, education, stewardship, foreign and home missions, family life, overseas aid and many others. In addition to strengthening united action in many areas of Christian concern, such as human rights, world order and economic justice, the National Council, through general departments of united church men and united church women, rep-

resents a step forward in creating new opportunities for greater and more effective participation of the laity in all areas of church life.

EVERY step necessary to enable the National Council to start operations was taken during the historic four-day meeting—the first general assembly, as well as the constituting convention, of the new council of churches. The delegates chose as the first president a distinguished clergyman—Rt. Rev. Henry Knox Sherrill of Greenwich, Conn., the presiding bishop of the Protestant Episcopal Church, and named as the chief administrative officer of a staff of more than 400 Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches. Dr. Cavert was elected general secretary and Dr. Roy G. Ross, general secretary of the International Council of Religious Education, associate general secretary.

A BUDGET that will exceed $4,435,000 was presented and the interim policy making body—a 100-member General Board — was formally constituted and held two sessions.

The weather and the sobering challenge of a world on the brink of war had their effect upon the constituting convention. Cleveland's worst snowstorm in 37 years—a 20-inch fall—stopped all traffic, forced stores and newspapers to cease operations temporarily. Thousands were marooned in their homes by drifts six to eight feet high. Early arrivals for the convention trudged through drifts carrying their own luggage, from the station to their hotels. Alarmed by reports, scores of anxious delegates from all over the country telephoned convention headquarters. They were assured that the convention would proceed on schedule and it did. The convention bureau reported advance room reservations for 5,200; the registration approximated 4,000. Virtually every state, as well as Alaska and Hawaii, was represented by visiting delegates, including hundreds of lay men and women.

Lead National Council in 1951-52. Rt. Rev. Henry Knox Sherrill, (right) president; Rev. Dr. Samuel McCrea Cavert, general secretary.

The hardening rift between the communist and free nations of the world tended to dampen the joy of church leaders witnessing the birth of a new organization they felt was destined to give new strength to Christ's Church in a sorely troubled world. As the crisis facing the nation and the world was emphasized by the newspaper headlines, the mood of the delegates readily became apparent.

It moved them to seek ways by which the Christian forces of the nation, in the most representative convention of this generation, could make a significant contribution as Christians to meet the world crisis.

Council Officers for Biennium. Seated, Mrs. Abbie Clement Jackson, S. M. Cavert, Henry K. Sherrill, Roy G. Ross, Mrs. Douglas Horton. Standing, H. N. Morse, M. E. Sadler, Paul C. Payne, Harold E. Stassen, Charles T. Leber, Arthur S. Flemming.

THE constituting convention, acting upon the suggestion of Methodist bishop G. Bromley Oxnam of New York, American president of the World Council of Churches, quickly framed and adopted messages to both President Truman and Secretary General Trygve Lie of the United Nations.

To President Truman the convention said: "May the God who holds

the nations in the palm of His hand and from Whom, in times past, our fathers sought wisdom and understanding, guide you and your advisers to the end that peace may be vouchsafed to the peoples of the earth. The responsibilities which are yours can be borne only with the aid that comes from God and to Him we commend you in our prayers."

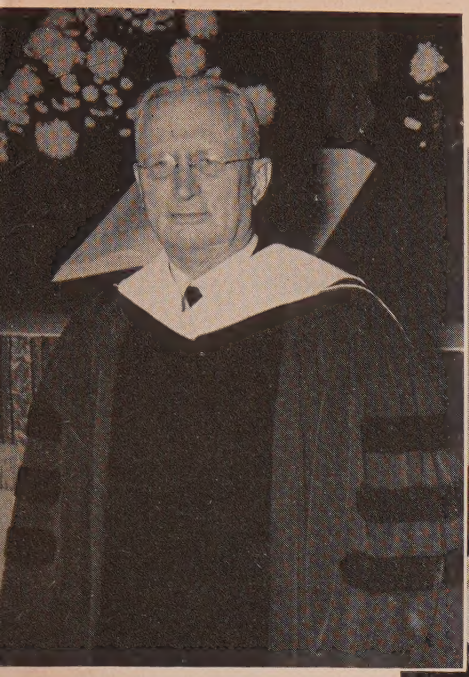
To Mr. Lie the delegates expressed the fervent hope that the United Nations "assured of the full participation of our country, may act under God, to secure with justice the enduring welfare of mankind." The delegates, he was told, "offered special prayer to Almighty God that the United Nations may find just and effective procedures for containing and resolving the conflict in Korea."

Earlier the delegates had received

Dr. Franklin Clark Fry (inset) holds constituting document; Bishop Sherrill chats with two vice presidents, Mrs. Douglas Horton and Arthur Flemming; vested choirs of Shaker Heights' Christ Church and Schauffler College of Cleveland.

from the President of the United States a message of greeting in which he termed the National Council a step that will "enable the American churches to exert a greater influence in the strengthening of the spiritual foundation of our national life at a time when a materialistic philosophy is rampant." He had been invited to address the convention but declined because the national emergency required his presence in Washington.

SECRETARY ACHESON, invited to speak in place of President Truman, was scheduled to address the public meeting Wednesday night. Twenty-four hours before he was ex-



ishop John S. Stamm, president
f the Federal Council of Churches.

Cleveland Boy Scouts, led by Executive Morril Lucas (above) performed yeoman service. Crucifer and choir in opening processional. Presbyterian moderators together, Dr. Ben R. Lacy, Jr. (left) and Dr. Hugh Evans.

pected in Cleveland, he regretfully changed his plans. He spoke to the convention by telephone and to the nation over five national networks.

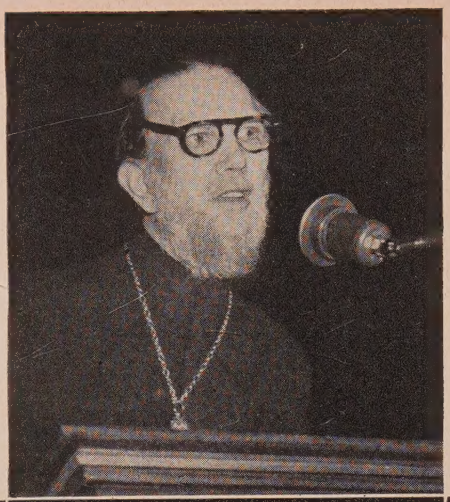
The delegates gave close attention to the words of the Secretary of State as he spoke in a voice clearly heard throughout the convention hall. He said he had intended to discuss basic problems of foreign policy before the National Council because "I know from the long record of intelligent and

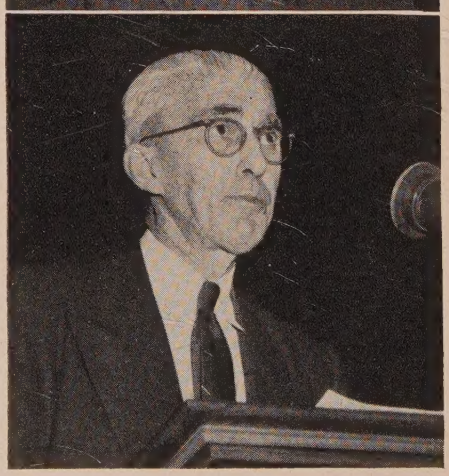
responsible participation which your separate organizations had in foreign policy matters that you have given much serious thought to these issues."

Instead, because of the serious situation that has arisen which holds "grave danger for the peace of the world," Secretary Acheson made a major policy address in which he outlined the new crisis confronting the United States and the United Nations."

He arraigned Communist China "before the bar of judgment of mankind" on charges of "shocking aggression, endangering the peace of the world." He expressed confidence that the United Nations "will not be found lacking in firmness of spirit or determination in responding to this new aggression," and then added:

"The United Nations cannot be intimidated by this new challenge to its authority into shaking off its responsibilities to the people of Korea."





Convention speakers. Dr. Harold E. Stassen, (left) Dr. E. H. Pruden (right), Center top to bottom, Very Rev. Georges Florovsky, Mrs. H. G. Colwell, Dr. Earl Adams and Dr. Hermann N. Morse.

DR. O. FREDERICK NOLDE, substituting on 24-hours notice for British Ambassador Sir Oliver Franks, delivered Thursday night an address that seemed to reflect not only his own opinion of the Christian approach to the world crisis, but that of a majority of the delegates.

"So long as there remains even a marginal possibility," he declared, "of averting total global war, we must utilize every means which will not betray conviction or offend conscience."

"In this process, and even if war should come, we must penetrate the artificial curtains by which we are momentarily separated and experience the bonds of humanity and faith which unite men of different nations and races."

"The struggle for peace must go forward unremittingly and men must be driven by the conviction that the peace can yet be won. In these trying days, and always, we pray God, through Jesus Christ our Lord, for the faith which will enable us to stand in the face of principalities and powers of darkness. From Him alone can come strength to make the expression of our faith adequate to the needs of our day."

Dr. Nolde is the director of the Commission of the Churches on International Affairs constituted jointly by the World Council of Churches and the International Missionary Council. As he concluded his address there was prolonged applause by delegates who rose to their feet and a long line formed on the stage to congratulate him. Later a resolution was approved to send copies of his speech to the Secretary of State, and to the members of the Senate and House committees on foreign relations.

A MESSAGE "to the people of the nation" drafted by a committee representative of all 29 communions and headed by Dr. Douglas Horton, New York, minister and secretary of the General Council of the Congregational Christian Churches, also reflected the delegates' concern for the present crisis.

Terming the time "big with peril and with opportunity," the message called on the people, as well as the leaders, of the country, to play an effective role in preserving world peace.

"The call of Christ to us all seems clear, that we play it with calmness, self-control, courage and high purpose, as becomes those whose lives are in the hands of God. Without hysteria, without hatred, without

Bishop G. Bromley Oxnam

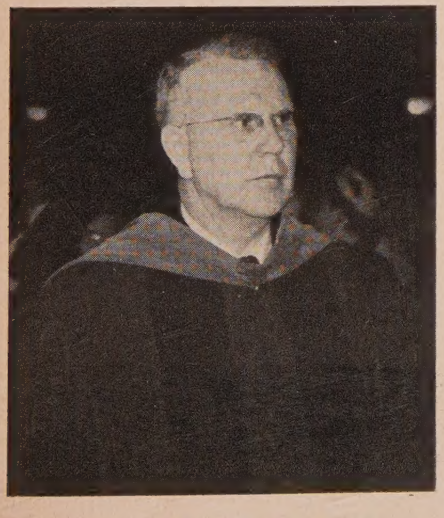
pride, without undue impatience, without making national interest our chief end, but shaping our own policies in the light of the aims of the United Nations, without relaxing our positive services to the other peoples of the world, and in complete repudiation of the lying dogma that war is inevitable, let us live and, if need be, die as loyal members of the world community to which Christ summons us and to which we of the Council are dedicated."

The convention quickly elected officers for the 1951-1952 biennium, approving by voice vote the nominating committee slate headed by Bishop Sherrill.

The constitution calls for two associate general secretaries — one a woman. The woman's post was left vacant and is expected to be filled by the General Board.

THE Public Hall was beautifully decorated. The stage and the lower floor of the Arena presented an inspiring sight. Across the proscenium, in letters of glittering silver several feet high, hung the words of the convention theme, "This Nation Under God." It stood out against the black and orange back drop. In the center of the stage was a high white altar on which rested an open Bible, and directly above it was a huge cross of gold. On either side of the altar stood the flags of all the United Nations.

On the stage and on the floor of the Arena the color scheme was red, white and blue. The cross was repeated in an arrangement of white-covered tables surrounded by red tables. At these sat the official representatives. In the rear were blue tables for consultants and alternates. Around the balcony hung banners bearing the Council emblem, separated by American, United Nations and Christian flags.



Rev. Vere V. Loper

Mrs. W. Murdoch MacLeod

In this setting the convention opened Tuesday night with a service of worship and thanksgiving.

The National Council, said Dr. Ralph W. Sockman, noted radio speaker and New York Methodist minister, is a product of a "spirit of unity which long has been growing, and the seed for a harvest which only God can forecast." It is, he added, "the greatest forward step toward religious unity which America has yet seen, and it may well prove epochal."

The convention worship services, bringing to the pulpit some of America's leading preachers, provided a deep spiritual note. The congregational singing was led by Mrs. Rosa Page Welch. Vincent Percy was the organist.

The formal ceremony Wednesday morning which officially constituted

The Convention Song Leader, Mrs. Rosa Page Welch

the Council was marked with a rich symbolism of greater cooperation among the communions.

As the audience waited expectantly, the start of the procession was heralded by the sound of four trumpets. As the organ played hymns sung by two choirs, the leaders of the 29 communions, dressed in multi-colored vestments and gowns, led the procession into the hall. At the head was the crucifer, followed by a blue-and-white-garbed male choir from Christ Church of Shaker Heights, Ohio, and boys carrying the American and Christian flags. Next was a group of church leaders, each designated by his denomination to participate in the act of constituting the Council, the heads of the eight merging agencies and the representative of the state and local councils of churches, Dr. Hugh Chamberlin Burr of Rochester, N. Y. Following were other dignitaries who participated in the morning session.

Dr. Toyohiko Kagawa

Dr. Roy G. Ross and Mrs. W. Murdoch MacLeod lead procession of Planning Committee

An open Bible, a gift of the American Bible Society, was carried by a student delegate, Grover Wilson of Yale Divinity School, one of many divinity students at the constituting convention. Next came the girls' choir of Schauffler College, robed in red and white, and the 48-member planning committee. Absent was its chairman, Dr. Luther A. Weigle, former dean of Yale Divinity School, who was unable to attend because of a recent illness.

FINALLY, came the denominational delegates, led by the African Methodist Episcopal Church with the other 28 communions following in alphabetical order. Each denominational delegation was preceded by a white banner trimmed in maroon, bearing the emblem of the Council and the name of the communion. The bearers of the emblems, carried aloft on staffs, were in maroon vestments.

At the start of the meeting the delegates observed a moment of silent prayer for "the United Nations, our nation and those in the great struggle." Bishop John S. Stamm, of Harrisburg, Pa., president of the Federal Council of Churches, who led prayers, noted that the convention met at an hour of "great crisis."

The bearers brought the denominational banners to the stage as the act of constituting itself began. The chairman, Dr. Fry, president of the United Lutheran Church in America, called upon the voting representatives of the denominations to rise, and asked whether they had agreed to become members and authorized their representatives to sign the official documents. "We do," they replied in unison.

Dr. Fry then called the roll of the constituting communions. The representatives rose one by one, stepped forward to a table in the center of the stage, and affixed their signatures to the constituting documents. When they had finished, Dr. Fry placed the documents on the altar and declared the Council officially constituted.

"Let us now dedicate it to the glory of God and to the service of mankind," he declared. It was the signal for the 4,000 delegates, alternates, consultants and visitors to rise to their feet for the climax of the ceremony.

"And now," they intoned in unison, "as a fellowship of Christian churches, in the communion of the saints, in love and goodwill toward all . . . we invoke the blessing of God upon this National Council of the Churches of Christ in the United States of America and dedicate the Council to His Glory and the service of mankind, in the name of the Father, and of the Son and of the Holy Spirit." With a fervent "amen" the audience then joined in singing the Doxology . . . "Praise God from whom all blessing flow . . ."

The chairman turned to representatives of the eight interchurch agencies. They came forward and placed in his hands documents signalizing the transfer of their functions and programs to the Council.

IN the group were representatives of the Federal Council of the Churches of Christ in America, Foreign Missions Conference of North America, Home Missions Council, International Council of Religious Education, Missionary Education Movement of the U. S. and Canada, National Protestant Council on Higher Education, United Council of Church Women and United Stewardship Council.

Dr. Burr, president of the Association of Council Secretaries offered a prayer of "thankfulness for this hour of achievement and promise." He asked God to "lead us into new experiences of unity, new paths of service and new areas of victory."

Herbert J. Lambacher, president of the Cleveland Church Federation, welcomed the delegates. He was chairman of the local committee on arrangements which worked closely with Dr. J. Quinter Miller of New York, chairman of the national committee on arrangements, and Dr. Samuel McCrea Cavert, chairman of the committee on program and procedures, in setting up the convention. Working behind the scenes was Dr. Earl Adams of New York who for two years served as executive secretary of the Planning Committee.

The presentation of plans for the National Council was made by Dr. Hermann N. Morse as acting chairman of the planning committee.

A debate over the location of the Council's headquarters was precipitated by those wishing to have the headquarters in the middlewest on the grounds that it should be nearer the center of Protestant strength. This was opposed by those who felt either that the headquarters should be in the East where many communions are located, or that no restriction should be placed upon the General Board to whom power to decide the matter was originally delegated. Finally the General Assembly passed a resolution requesting the General Board to appoint a special committee, geographically and denominationally representative, to submit its recommendations to the General Board. The latter was asked to weigh carefully the advantage and possibility of establishing such headquarters in an area reasonably adjacent to the population center of the United States.

TEMPORARILY the National Council's offices will be decentralized in several buildings in New York, and the ICRE building in Chicago. The administrative offices will be at 297 Fourth Avenue, New York. Some leases will expire before the next general assembly in 1952, thus requiring action in the interim.

Dr. Earl Moreland, college president of Ashland, Va., and a Methodist, headed the nominating committee. Chairmen of the other convention committees included: Dr. Hermann N. Morse, New York, business; Dr. James E. Hoffman, New York, Reformed Church in America, registration and credentials; Dr. P. O. Bersell, Minneapolis, Augustana Lutheran, resolutions of courtesy, and Dr. Douglas Horton, New York, Congregational Christian, Message.

"The Nations Under God"—theme of Thursday night's session—developed into one of the most interesting. The platform was shared by Dr. Nolde and Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, Geneva, and a frequent visitor to this country. In addition the delegates heard short-wave messages from the Archbishop of York and Christian leaders of other countries. The messages were broadcast over a national network of 155 stations (as part of "We the People").

The afternoons were filled with meetings. Visiting delegates heard Francis B. Sayre, U. S. representative to the United Nations Trusteeship Council and many other prominent Christian laymen and preachers. Sayre asserted that Christian principles applied to international affairs offer the surest road to peace.

At the same time the four divisions and other units of the Council held organization meetings.

One of the most significant was the initial gathering of the general department of united church men at which Mr. Lem T. Jones, of Kansas City, president of the National Council of Presbyterian Men, was elected chairman.

Dr. Luther Wesley Smith, Philadelphia, executive secretary of the Baptist Board of Education and Publication, was the speaker and Dr. Harold E. Stassen, president of the University of Pennsylvania, presided.

"We have opened the way for laymen to come to the front in the life of the Church today," declared Dr. Smith.

The United Council of Church Women, which now becomes a general department of the National Council, has become a vital force in the Christian life of the nation. There has been no similar interdenominational laymen's organization. The steps taken at Cleveland toward achieving a full partnership of laymen with the clergy suggested to many leaders that the development might prove one of the most important undertaken by the National Council.

The convention closed Friday night on a note of dedication. Solemn promises to administer their several offices "to the glory of God and the advancement of His Kingdom" were made before the altar by the Council's newly-designated leadership. With Dr. Hermann Morse presiding, Bishop Sherrill, the other officers, the general board and the staff of more than 125 men and women, many with long years of service in the merging agencies, moved forward in turn to take their pledges of "constant fidelity to the constitution."

CLERICAL and academic garb mingled with the street clothes of lay men and lay women in the processional that opened the service of installation and consecration. It was led by the Messiah Chorus, composed of 275 Clevelanders. The officers were seated on the stage, the general board around the white tables forming a cross, with the staff at red tables, surrounding the general board.

The speaking on the closing night was shared by Bishop Sherrill, in the vestments of a bishop of the Episcopal Church, and by Rev. Eugene Carson Blake, pastor of the Presbyterian Church of Pasadena, Calif.

The long-range significance of the National Council, said Dr. Blake, can be "measured by the quality and persistence of the individual Christian discipleship of the leaders of our churches."

Calling for the end of religious competition, Dr. Blake said that the words of the convention would be insincere unless they mean "that no longer are we going to continue in the old paths of denominational rivalries."

"Free churches in America," he added, "are stronger, and will remain stronger than any religious rivals, not by attacking others, but by increased devotion to their own tasks and to Him who leads them."

In his presidential address, Bishop Sherrill characterized the formation of the National Council as, "a promise of high hope for the future."

"The churches here represented are determined without compromise," he added, "to cooperate wholeheartedly in those great fields of endeavor in which we are essentially one."

Calling the times "stern" and labeling the forces of evil "powerful and relentless" the newly-elected president condemned *"laissez faire* Christianity, without dynamic force" as inadequate.

"Only a Church of deep conviction and spiritual experience," he emphasized, "can meet the necessities of our times.

"The real problem which confronts the churches is not the strength of the enemy without, but the quality of the spiritual life within. The council can only be strong as the churches are strong."

On this note and a benediction by the bishop, the convention ended.

The Council's Administrative Leaders

Members of the General Cabinet. Seated, Miss Edith E. Lowry, Dr. Roy G. Ross, Dr. Samuel McCrea Cavert, Dr. Earl F. Adams and Mrs. W. Murdoch MacLeod. Standing, Dr. I. George Nace, Dr. J. Quinter Miller, Dr. Roswell P. Barnes and Rev. Philip C. Landers. Other members of the Cabinet not present when the picture was taken include: Dr. E. Fay Campbell, Dr. Franklin D. Cogswell, Dr. Fred Field Goodsell, Dr. Gerald E. Knoff, Dr. C. Arild Olsen, Dr. Wilbur C. Parry and Miss Sue Weddell.

HIGHEST COMMON EFFORT OF MANKIND

To the People of the Nation

The National Council of the Churches of Christ in the United States of America

Sends Greeting:

This Council has been constituted by twenty-nine Churches for the glory of God and the well-being of humanity. It manifests our oneness in Jesus Christ as Divine Lord and Saviour; His is the mandate we obey and His the power upon which we rely. It is designed to be an instrument of the Holy Spirit for such ministries of evangelism, education, and relief as are better achieved through Christian cooperation than by the labors of separated groups. It coordinates and continues the work of eight interdenominational agencies ministering in as many fields of Christian usefulness.

The Council is linked in spirit with the worldwide ecumenical organizations which provide for interdenominational cooperation at the international level. It is likewise similar in purpose to the federations of churches in state, county and city through which the several communions do their common work in our land. So it becomes the national unit of a system of unified Christian enterprise which circles the inhabited earth.

For the denominations which compose it the Council opens an avenue for mutual confidence, a widening way along which potential controversy among them may be wrought into concord, and unhappy competition into emulation in pursuit of whatsoever things are true, honest, just, pure, lovely, and of good report.

The Council itself, however, is not a denomination, not a Church above the Churches. The autonomy of each communion is assured by constitutional provision. The Council is an agency of cooperation—not more but magnificently not less.

The Functions of the Council

In behalf of the denominations the Council continues and develops many services. It assists in the preparation of materials for the Church School; through its scholars it is making ready for the world the Revised Standard Version of the Bible; it serves as a clearing house for full reports and statistics bearing upon church membership, denominational organizations and programs, and social trends of interest to Christians; it seeks to aid the Churches in undergirding and coordinating their home and foreign missions; it cooperates with the Churches in their service to institutions of higher learning and their students; it searches out and trains leadership for Christian undertakings; it lifts up its voice in behalf of the Christian way of life in messages to the people of the country; it provides a single inclusive agency through which, if they wish, the denominations may nominate and support chaplains and minister to the men and women of the armed forces of the United States; it offers a means of approach to agencies governmental and civil in matters of justice and goodwill; it devotes itself to the presentation of Christian ideals through radio, television and motion pictures; it is an organ of evangelism both specifically and broadly conceived, standing ready to serve the cause of Christ in every area as need arises, to the end that the entire country may be permeated by the blessings of His Gospel. Through these and other means it gives help to the Churches, bringing the experience of all to the service of each.

The Spirit of the Council

The Council has nothing to fear from the times, though it has much to desire of them. Being the servant of One who holds in His hand all the nations, and the isles, as a very little thing, it is free from the apprehensions of those who, taking counsel of men alone, forget that no age is isolated from God's ageless purpose. We call our fellow citizens to Christian faith: this will defend them from groundless social dreads and lift them to concerns worthy and productive.

The Council stands as a guardian of democratic freedom. The truth that men are created free follows from the revelation of God in Jesus Christ, and no person who knows that God as Father has given him all the rights of sonship is likely to remain content under a government which deprives him of basic human rights and fundamental freedoms. The nation may expect in the National Council a sturdy ally of the forces of liberty.

The Council stands for liberty with the richest content. It stands for the freedom of men to be as the Lord God meant them to be. It stands for Christian freedom—including the freedom to pursue happiness and with justice and sympathy to create conditions of happiness for others. It therefore stands against the misuse of freedom. The nation may expect from the National Council, in the name of One who suffered death upon a cross, an unrelenting, open-eyed hostility, as studious as it is deeply passionate, to all of man's inhumanity to man.

The Council opposes materialism as an end in itself. It is the foe of every political system that is nourished on materialism, and of every way of living that follows from it. From that smug idealism which is a form of selfishness, the Council prays to be protected; but danger on this hand does not lessen the necessity it feels to fight a constant fight against all kinds of secular materialism which demolish the slowly built edifice of Christian morality and fair dealing.

Through the Council the Churches, as they are dedicated to the doing of God's will, must increasingly become a source of spiritual power to the nation. The American Churches, of which the Council is one of the visible symbols, are in their true estate the soul of the nation. When those Churches are most truly themselves they draw their standards not from the world around but from the guiding mind of Christ. The Church is not the religious phase of the civilization in which it finds itself; it is the living center out of which lasting civilizations take life and form. In this sense the Council will be an organ through which the will of God may become effective as an animating, creative and unifying force within our national society.

The Council gives thanks to God for all those forces which make for harmony in our society. When, for example, science employs its ingenuity to knit the world together in bonds of communication, when business and industry make a like contribution through the life-bringing mutuality of commerce, when the arts depict the beauty and the tragedy of our existence which draw us into unity with one another, when the many professions and occupations recognize themselves as callings to human usefulness, then the Council salutes and supports them. By word and deed and in the name of Christ who gave His life for all mankind it affirms the brotherhood of men and seeks by every rightful means to arrest those forces of division which rend the nation along lines of race or class and stay its growth toward unity.

The Present Crisis

Because clouds arising at this moment from the war in Korea threaten to darken the entire sky, the time is big with peril and with opportunity.

To the leaders we have set in authority in our government is committed the solemn and momentous task of making necessary choices in the political and military spheres.

We who are the people of the country, however, have a part to take as well. The call of Christ to us all seems clear,

(Continued on Page 29)

New Trends Pose New Problems

THE program of the Division of Home Missions for the coming year reflects many facets of contemporary American life—problems arising from national defense and mobilization, new trends in agriculture and industry, shifts in population and new emphases in the outreach of the churches.

The Sharecropper Committee, which for years has worked in the cotton-growing areas of the South in educating the Negro ministry to improving rural life, now is restudying its entire program.

Rapidly increasing mechanization in the cotton fields has pushed tens of thousands of sharecropper families off the land, some of them into migrant labor, others into Northern cities and new Southern industrial centers.

Although in-service training and conferences for the rural ministers will continue, the long-term focus of the Committee's program will probably shift toward helping former sharecroppers adjust to their new life in towns and cities.

Meanwhile the Department of Town and Country is continuing to encourage and provide leadership for county-wide conferences on the family-type farm, its social values and the ways in which they can be conserved. The U. S. Department of Agriculture recently has also stressed the importance of the family farm that comes midway between the little subsistence farm and the "factories in the field."

The Migrant Committee, long concerned with the plight of the nation's millions of itinerant farm workers who harvest the crops in these farm factories, finds a note of hope in the recent report of the California governor's committee on migratory labor.

The suffering of migrants in the San Joaquin Valley last year brought national attention to the problem there, and this year there will be half-a-dozen home missions staff workers in the Valley, helping community organizations carry out plans to better the migrant families' lot.

A similar report by a governor's committee in Colorado is scheduled for release soon, and the report of the President's Commission on Migratory Labor, which studied conditions across the country last year, is due in March. The Division hopes the national report, particularly, will mean extension of essential community services to migrants all over the U. S.

The Migrant Committee is planning two pilot projects for next summer to show how the community can help the migrants. One is a summer school for the community and the local school authorities. The other is a demonstration project in adult education—the three R's, and courses in child care and family life—for migrant parents who are eager at least to catch up to their children.

The Migrant Committee is also deeply concerned over the proposal to import thousands of Mexican, Puerto Rican and West Indian laborers to harvest the crops on the grounds of a possible defense manpower shortage. The Committee feels that the American migrants should at least have the same protection—guarantees of sanitary housing, medical care, employment and prevailing wages—as the outside labor brought in under government contract.

A new emphasis by the Protestant churches on reaching city-dwellers was underlined by the plans of the Department of the Urban Church to get its first full-time executive. The load has been carried on a part-time basis by Dr. Ross W. Sanderson, director of field research for the Congregational Christian Board of Home Missions for the past few years.

Aims of the department include new strategies and policies for a more adequate community approach in urban areas, aiding immigrants, DPs and other newcomers in their adjustment to city life, and enlisting Protestant cooperation in city planning.

In Indian work, the Division of Home Missions has been encouraged by the growth of government schools for reservation children. Newest of the government schools in which the division carries on religious education is the Intermountain Indian School opened in Brigham City, Utah, in 1949, where about half the children are Protestant—and total enrollment is expected to go over 2,000 by next fall.

The Home Missions Council for some years has had a recreation center for Indians in Phoenix, Ariz., where visitors from the reservation can rest, bathe, or find social contacts and wholesome recreation.

A similar center is now a hope for Rapid City, S. D., where new industrial development has attracted many Indian newcomers. Staff members are already working with the new group and the plans now are for an interdenominational group of work campers to help them next summer.

The Youth Division of the World Council of Churches has sponsored work camps abroad; last year the first camp in this country was held in New York's East Harlem Protestant Parish with the joint sponsorship of the Home Missions Council.

This summer the Division of Home Missions, working with the United Christian Youth Movement, hopes to extend the camps from East Harlem to Rapid City, Haines House in Alaska, Marine Neighborhood House in Puerto Rico and the Ganado Mission in Arizona.

World Council Plans Evanston Assembly

"That Jesus Christ as Lord is the only hope of both the Church and the world," will be the major theme of the second Assembly of the World Council of Churches to be held in Evanston, Ill., in 1953.

In a discussion of plans for the historic gathering, Dr. Visser t' Hooft, of Geneva, general secretary of the World Council, reported that the purpose of the basic document to be considered by the 600 delegates will be in part as follows:

"The commission should . . . seek to state clearly and simply what the essential message of the churches is and in what ways we can have that message presented. In doing so it should also deal concretely with the specific challenges to the Church which come from the vast bodies and movements of men which are against or outside the Christian Church."

"It should further state," his report continued, "what must be changed in the proclamation, worship and life of the churches in order that the witness may be credible and may not in practice be contradicted by the Church and misunderstood."

The second week of the assembly, it was reported, will deal with the following topics: Faith and Order, Evangelism, Church and Society, International Relations, Race and Laity. A proposal to include the subject of Christianity and Fundamental Education is under consideration.

Dr. Henry P. Van Dusen, president of Union Theological Seminary, is chairman of the study committee for the World Council.

Nine Latin-American Churches in Council

The San Antonio Council of Churches reports an addition of 13 new affiliated congregations, including eight Negro. This makes 80 churches of 22 denominations now linked with the Council, as compared to 18 churches of eight denominations when the council started.

In addition to the Negro churches, the Council's membership consists of nine Latin-American congregations.

At the annual meeting the secretary, Mr. Harold Kilpatrick, a Presbyterian layman, reported the following highlights of the Council's program: a radio ministry of 687 radio and 82 television programs, a full-time chaplaincy service in a veteran's housing project, a part-time prison chaplaincy and related work in four other institutions.

The main evangelistic effort conducted by the Council for the year was the promotion of a national Christian teaching mission directed by Dr. Harry C. Munro of the Southwestern Inter-Council Office.

A survey conducted in conjunction with the mission showed San Antonio's population to be 25.7 per cent either non-Protestant or with non-Protestant preference; 58.7 per cent local Protestant church members or church attendants; 11.9 per cent with Protestant church membership outside the city, and 3.7 without any religious preference.

Prior to two elections, it was reported, the Council's public affairs committee distributed 25,000 copies of a voter's guide and kept in touch with local law enforcement officials.

The audio-visual aid committee acquired four new films, 15 film strips and 56 slides for its library along with a kit on leadership training produced by the International Council of Religious Education.

Relief Packages for Korea

Packages collected on World Community Day, November 3, have been earmarked for Korean relief, according to an announcement by the General Department of United Church Women. The day, which is observed each year on the first Friday in November, emphasizes the churches concern for peace and overseas relief.

The packages this year consisted largely of warm knitted clothing for adults.

Around the World in Thirty-one Days

Dr. Franklin Clark Fry (right) vice chairman of the Executive Committee of the World Council of Churches, and Albert Crews of the National Council's Department of Broadcasting and Films, discuss modern odyssey for "Time for Sharing" before leaving New York Jan. 5.

The third united appeal for relief, reconstruction and service to refugees will get under way on Sunday, February 4, and continue through Lent.

Fourteen communions are making special promotional efforts in cooperation with the National Council's Central Department of Church World Service in the Lenten appeal for "One Great Time for Sharing," that begins Feb. 4.

Friday and Saturday nights, Feb. 9 and 10, Dr. Franklin Clark Fry, president of the United Lutheran Church, and vice chairman of the Central Committee of the World Council of Churches, and Mr. Albert Crews, director of production of the National Council's Central Department of Broadcasting and Films, will report to the nation on their one-month flying survey of world relief conditions.

They left Jan. 4 to visit Tokyo, Korea if possible, Hong Kong, Rangoon, Calcutta, New Delhi, Lahore, Karachi, Beirut, the Jerusalem area, Cairo, Athens, Geneva, Frankfurt, Berlin, Paris and London. They are expected back in New York on Feb. 5.

During the weeks following they will also appear on television programs with film interviews with General MacArthur, the Archbishop of Canterbury and other church and state leaders.

During the Lenten appeal, each denomination will take offerings in local churches. Funds will be forwarded through regular world relief channels and allocated to displaced persons, refugee and other relief work.

Dr. James E. Hoffman, stated clerk of the Reformed Church in America, is chairman of the planning committee for the relief appeal and Dr. R. Norris Wilson, associate executive secretary of the Missions Council of the Congregational Christian Churches, is head of the administrative committee. Dr. Stanley I. Stuber is the executive secretary.

The cooperating communions are: American Baptist Convention, Church of the Brethren, Congregational Christian Churches, International Convention of the Disciples of Christ, Evangelical and Reformed Church, Evangelical United Brethren, Eastern District Conference of the Mennonite Church, Presbyterian Church, U. S., Presbyterian Church, U. S. A., United Presbyterian Church of North America, Reformed Church in America, Roumanian Orthodox Episcopate of America, Russian Orthodox Church of North America and Serbian Eastern Orthodox Church.

Dr. Kinsolving Heads University Mission

Dr. Arthur Lee Kinsolving, rector of St. James' Protestant Episcopal Church, New York, has been elected chairman of the National Committee of the University Christian Mission.

The vice-chairmen are: Rev. Charles Schwantes, director of student work for the Evangelical and Reformed Church, and Mrs. Mildred McAfee Horton, a vice-president of the National Council of the Churches of Christ in the U.S.A. and former president of Wellesley College.

Davis Yeuell, a student at Union Seminary, Richmond, Va., was elected recording secretary.

The University Christian Mission is sponsored by the United Student Christian Council, the Commission on Christian Higher Education and the Joint Department of Evangelism of the National Council of the Churches of Christ in the U.S.A. The director is Rev. James L. Stoner.

The University Christian Mission has sponsored 182 missions in 44 states since 1938. Over 130 speakers are used annually in the programs on the major campuses. This year the 23 mission campuses enroll one-eighteenth of the student population of America.

UCYM Sponsors Call to Christian Service

A year-long project to enlist a million U.S. and Canadian young people and their adult leaders in a "Call to United Christian Youth Action" will be launched in National Youth Week, Jan. 28-Feb. 4.

The Call, which will reach its climax during National Youth Week next year, is sponsored by the United Christian Youth Movement. It represents nearly 40 denominations, 35 state councils of churches and state youth councils and national youth-serving agencies.

The Call seeks a million Christian young people to subscribe to a covenant of Christian service and fellowship. The young people who respond are asked to take part in united Christian youth projects and to contribute at least one dollar for local, national and worldwide youth action.

The young people will both take part in, and give money toward, such local projects as evangelism among high school students, work camps and community service projects and collecting food and clothing for overseas relief.

National projects which the Call plans to advance include a radio or television program for young people, field service to state and local communities and financial stabilization for the U.C.Y.M.

Approximately a third of the funds from the Call are to be used in projects under the guidance of the World Council of Churches, the World Council of Christian Education, the International Missionary Council and the National Council's Division of Foreign Missions.

These include work camps overseas, exchange of youth leaders between America and other countries, and aid to the General Commission on Chaplains in developing religious programs for more than 1,600,000 young men and women between 18 and 23 who are now stationed all over the world.

Report is Subject of Widespread Study

Rt. Rev. Angus Dun

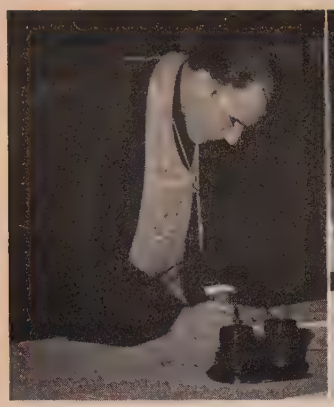
One of the last acts of the Federal Council of Churches, as an autonomous body, was to commend to the Churches for study the report on "The Christian Conscience and Weapons of Mass Destruction," prepared by a special commission under the chairmanship of Rt. Rev. Angus Dun, Episcopal Bishop of Washington. While the importance of this document was not given immediate or adequate public attention because of the focus of publicity on the initiation of the National Council, this Commission Report nevertheless seems destined to become one of the influential and significant religious statements of this period.

One religious journal devoted its whole issue to the text of the Report, and three or four have printed extensive excerpts. Orders from the field have already necessitated a second printing of the Report in pamphlet form.* Copies have been sent by the Department of International Justice and Goodwill to executive officers of the Government, and to members of Congressional committees on atomic energy, foreign affairs, and armed services. Through the Commission of the Churches on International Affairs, copies are being sent to 300 leading churchmen around the world. The British Council of Churches has requested copies for distribution to key leaders in England.

Attention is being given to the Report in other than Protestant circles. It was recently discussed at a meeting of the Religion and Welfare Committee of the New York Committee on Atomic Information. It was also cited, with high commendation, in an "Open Letter" to President Truman, published in the Roman Catholic weekly, *America*. The long-range usefulness of the Report is indicated by a letter from one of our larger universities, which plans to use the document in its course on American ideals.

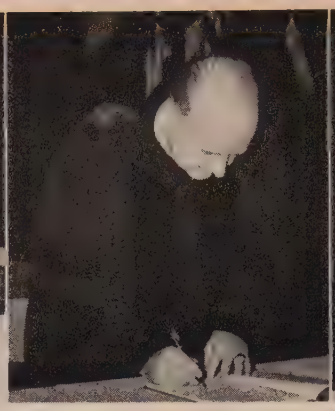
Certain of the conclusions of the majority of this Commission have been sharply criticized by the Fellowship of Reconciliation. The *Christian Century* finds in the Report "an evidence of this pressure" (to use the atomic bomb). On the other hand, the *Living Church* calls the Report "a document of great significance to all American Christians. . . . It makes a real effort to place first things first and to look at the problem (of total war) in the light of Christian morality." The *Christian Advocate,* after outlining the argument, speaks of the Report as a "monumental piece of work that deserves prayerful and thoughtful reading."

*The Christian Conscience and Weapons of Mass Destruction, *Department of International Justice and Goodwill,* 297 Fourth Ave., New York 10. 10 cents per copy; $8.00 per 100 copies.



Russian Orthodox,
Rev. Nicholas Vansuch

African M. E. Zion,
Bishop W. J. Walls



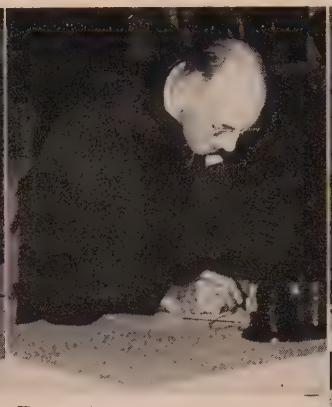
American Baptist Convention,
Dr. E. H. Pruden

Augustana Lutheran,
Dr. P. O. Bersell

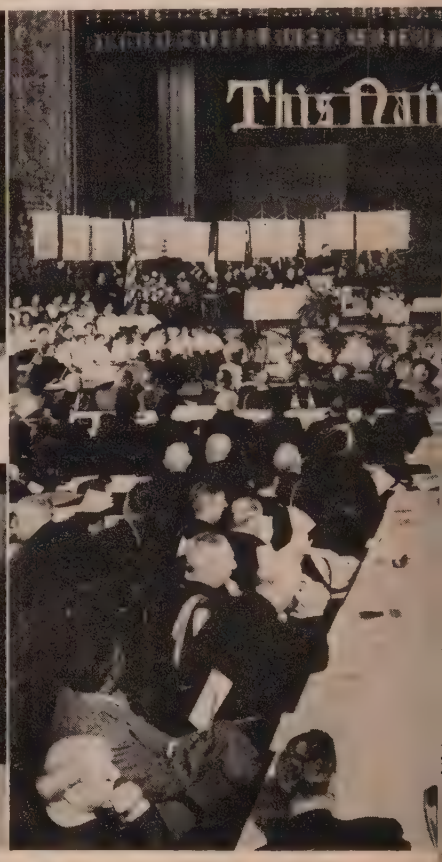
Colored M
Bishop

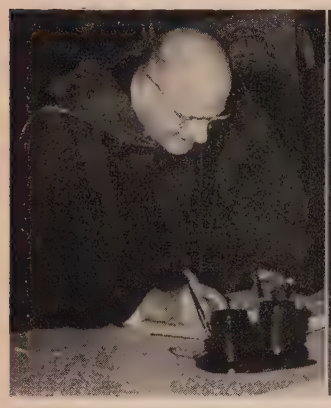
Disciples of Christ,
Dr. Marvin O. Sansbury

Evangelical and Reformed,
Dr. L. W. Goebel



Evangelical United Brethren,
Bishop Ira D. Warner





The Methodist Church,
Bishop J. Ralph Magee

Moravian Church in America,
Rev. F. P. Stocker

Nat'l. Baptist Convention, U.S.A., Inc., *Rev. W. H. Jernagin*

Protestant Episcopal Church,
Rt. Rev. Henry K. Sherrill

Reformed Church,
Dr. Henry A. Vruwink

Roumanian Orthodox,
Rev. John Trutza

A Great Mo

11 a.m.

"To the glory of God and the
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Others were Dr. Henry A. Boy
and Rev. Peter Kieluch, U

st Episcopal,
W. Doyle

Church of the Brethren,
Dr. Desmond W. Bittinger

African Methodist Episcopal,
Bishop S. L. Greene

Congregational Christian,
Dr. Vere V. Loper

Danish Evangelical Lutheran,
Rev. Alfred Jensen

Czech Moravian Brethern,
Dr. Josef A. Barton

Seventh Day Baptist,
Rev. Elmo F. Randolph

Friends of Philadelphia and Vicinity, *Anna C. Brinton*

Syrian Orthodox,
Rev. James C. Meena

Presbyterian Church (U.S.),
Dr. Ben R. Lacy, Jr.

Presbyterian Church (U.S.A.),
Dr. Hugh Ivan Evans

ent in History

v. 29, 1950

of mankind" the National Council
29 communions against backdrop
Twenty-seven signers are shown.
onal Baptist Convention of America
an Orthodox Church of America.

Friends (Five Years Meeting)
Mr. Errol T. Elliott

United Lutheran Church,
Dr. F. Eppling Reinartz

United Presbyterian Church,
Rev. J. Lowrie Anderson

Outlook

The Meaning of the National Council

FROM the opening service of thanksgiving on November 28 to the closing service of dedication on December 1, the constituting convention of the National Council of the Churches of Christ in the United States of America was devoted to drawing the churches throughout the nation closer together and giving them a more effective instrument for united witness and united action. What was achieved is, of course, not church union but it is church cooperation in a degree that we have never had before. Until now our cooperation has been too incidental, too sporadic and too fragmented. This has been due in large part to its being parcelled out among many different interdenominational agencies. Henceforth the program of cooperation can be seen in its entirety as a consistent pattern deliberately adopted by twenty-nine great communions in all aspects of their life.

The most important thing about the National Council of Churches is that it will help every member of every congregation to get a better view of the American Church in its wholeness. The average Christian finds it difficult to see the Church as a whole. What he is usually conscious of is not the one Body of Christ but a segment of it known as a denomination. As a result his imagination has not been kindled by a vision of the Church as potentially a mighty influence in the nation and the world. The different sections of the Church have not had the mutual reinforcement that comes from seeing one another as closely inter-related parts of one great Christian whole.

This wholeness toward which the National Council moves has two different aspects. For one thing, this Council brings more American Christions into a cooperative unity than at any previous time. It is far from including all American Christians, but it is decidedly the greatest body of American churches that have ever come together as churches to face their common responsibility in the nation. As a result of the formation of the National Council we can now more truly think of ourselves not as 29 separate churches but as, in effect, an American Christian community made up of 29 branches.

In the second place, the National Council represents the wholeness of the Christian task. Cooperation no longer appears as something to be practiced in this or that phase of the Church's program but as something which is a deliberate policy in its total work. We see the Church unitedly committed to being a missionary Church, moving out to occupy unchristian frontiers for Christ both at home and abroad. We see it unitedly committed to being a teaching Church, training children and youth in Christian faith and life. We see it unitedly committed to being a witnessing Church, testifying to Christ as Savior both of our own personal lives and the life of society. The National Council is a center of cooperation and mutual aid in the whole range of the Church's responsibility.

The official act of constituting the National Council on November 29 was a colorful picture of the spirit which animates it. In the front of the Auditorium a beautiful altar; above it the watchword, "This Nation under God." For the entry of the delegates of the 29 communions, trumpeters sound the call with the opening strains of "God of our fathers, whose almighty hand." First comes a young man lifting high the Cross, next a student with the open Bible—the Cross and the Bible, symbols of our unity in Christ. Then the groups of delegates appear, preceded by banners each bearing the name of one of the member-denominations—Methodists, Baptists, Lutherans, Presbyterians, Episcopalians, Disciples of Christ, Reformed, Congregationalists and the rest of the twenty-nine, marching as one host and all singing "The Church's One Foundation is Jesus Christ her Lord." A designated representative of each of the denominations signs the official documents. Spokesmen for the several interdenominational agencies certify that their functions are now transferred to the new united body. There is reverent prayer for God's blessing —then a solemn hush as the presiding officer declares the National Council of the Churches of Christ in the United States of America to be in existence. The ceremony is concluded as the people sing

"God of grace and God of glory,
On thy people pour thy power."

So may it be, as the Council now takes up its work!

Outlook

Christian Education in the National Council

LEADERS in Christian education believe that the Spirit of God is today making possible a greatly increased service in and for the Church. This conviction is deepened for a number of reasons.

In the first place, while Christian education is a specialized profession, there is an increasing concern that it take its place at the very center of the life of the Church. Christian education is not now being thought of as the exclusive concern of a few individualistic craftsmen. As Dr. Hermann Morse said in Cleveland, we see it in terms of the entire Church working at its teaching task.

Secondly, Christian people realize today that the Church has only half-heartedly attempted its teaching task. Our chief world contender for the loyalties of men's hearts and minds, materalistic Communism, has been far from lackadaisical. As Dr. Paul C. Payne has recently written, "The greatest battle in the world is the battle for the hearts and minds of children" and he raises the serious question whether it is the Church that is winning the battle. Perhaps God is using the new sense of urgency to awaken His Church to its teaching ministry.

Thirdly, the place of Christian education in the new National Council of Churches gives promise of better work and planning. Too long have Christian education in the local church, Christian higher education, missionary education, education for Christian life service, student work and many other programs been gardening their own plots without the help of one another. In some cases separating fences were being built higher—sometimes by the gardener himself, sometimes by his neighbors. At last in the National Council the Division of Christian Education establishes an intimate association of local church education, higher education, missionary education, education for family life, youth work, recruiting and training for Christian life service. That will be good for all the gardens—and for all the gardeners, too.

Home Missions in the National Council

"NOT to be ministered unto, but to minister"—so spoke our Lord of His work. To minister unto people—people wherever found—in places rural and urban—people in need of concern and compassion—people in need of healing for body and mind—people in need of salvation from self-centered and frustrated living to a life of joyful radiance and usefulness—people in need of that sense of security which comes from consciously belonging to God.

To such a mission Jesus called His disciples and followers. "Into every city and place"—He told them to go to share this ministry of reconciliation and love. This is the mandate to the Church today. It is a mission on our very doorstep. The responsibility laid upon us is to have a concern for life in its totality in any and every community—involving human rights and welfare, health and hygiene, physical, mental, and spiritual security, justice and righteousness in all social relationships.

The Home Missions Congress held last January sought to analyze our condition and evaluate our task in order that we might more adequately fulfill our responsibility. Basic convictions of the preaching of the Gospel have not changed, but methods and techniques must be adapted to new and changing situations and be judged by their effectiveness. The community as a whole is the target at which our united resources must be aimed. Principles of comity and cooperation become more important than ever in the development of program and strategy.

It all adds up to a tremendous job—too overwhelming to be faced separately. With more of the American people unrelated to any church than the total population of our country in 1900, the missionary task becomes greater than ever. The winning of these multitudes to personal commitment to Christ and the Christian way demands our united genius and planning and effort.

Foreign Missions in the National Council

THAT the cause of foreign missions is so completely identified with the National Council is reason for great satisfaction. The whole Church may now give proper emphasis to its world mission without competing and entangling administrative procedure and the world mission may really become an integral part of the thought, planning and action of the whole Church.

We have waited a long time for this. We may be extremely thankful that it has come at this crucial moment in world affairs. Anything less at any later moment would have found the Church terribly handicapped and tragically frustrated in its expression of faith for such a demanding time.

The Division of Foreign Missions is called upon to give wise and brave leadership as the Church meets the perils and possibilities of this hour. We believe that this can be expected. Those who attended the final meeting of the Foreign Missions Conference before it became the Foreign Division of the National Council were impressed by the statesmanship with which the officers of the area and functional committees dealt with the problems, opportunities and obligations which claim the attention and action of the cooperating boards and agencies. In "partnership" with the leaders of the churches in Asia, Africa, the Near East, Latin America and Europe, representatives of the North American churches have created a strategy both of immediate urgency and long range development which is united and forceful.

Under the stimulus of the International Missionary Council, the Division is giving priority to two major ventures. The first is known as "A Summons to Immediate Action" whereby in every part of the world ecumenical consultations are studying and initiating projects in evangelism in fields pressed upon by Communism, Fascism and the proponents of "religious syncretism." The second is the universal study of "The Missionary Obligation of the Church" whereby missionaries, ministers, educators, professional and business men and women, labor and youth are being mobilized to do some "profound thinking" as to the present and far future of the historic missionary movement—and then to act upon it. The Division is alert to the revolutionary world conditions to be faced and the decisions the missionary movement is now called upon to make, with courage and faith, calling for bold and united action.

Once it would have been charged by many as being unrealistic, if not sentimental, but *now* who will deny the stark realism of this "foreign missionary" word: The fire of fear and the flames of calamity spreading with terrifying rapidity across the earth throw unrelenting light upon the inexorable fact that man will take Christ or chaos?

The National Council and the World Crisis

THE constituting convention of the National Council of Churches was convened in Cleveland at a moment of great peril to the peace of the world. The temperature of the cold war was rising. Most of Asia was in turmoil. The shadows of threatened catastrophe fell across the cities and countryside of Western Europe. Fear of the atomic bomb gripped the minds of millions in our own and other lands. Mankind stood trembling at the crossroads.

Confronted with this fateful condition the National Council was driven to its knees. A spirit of prayer prevailed among the assembled delegates. Hearts were lifted to Almighty God that peace with justice might prevail throughout the earth. The President of the United States and the Secretary General of the United Nations were kept in prayerful remembrance. They were assured of this fact by special messages.

To its Division of Christian Life and Work the National Council assigned primary responsibility for bearing witness to the things of God in relation to the world crisis. At the suggestion of the Department of International Justice and Goodwill that he amplify what appeared to be the mind of the Cleveland Convention, Bishop Sherrill on December 7 addressed a telegram to President Truman in which our people and those responsible for government were urged to avoid hysteria which robs action of moral perspective and political wisdom and, more especially, to resist the hysteria which would call for the use of the atomic bomb without regard for the larger moral and political considerations; to guard against self-righteousness and hatred which give impulse to a holy or a preventive war; to guard against false pride and face-saving tendencies which close the door to open-minded and effective negotiations; and to guard against unilateral action in accordance with the obligations assumed by the United States as a member of the United Nations.

We believe that the leadership of the National Council rejects the view that mankind is inevitably moving swiftly toward total war and holds that it is yet possible so to influence the course of history that peace with justice and honor will prevail. To this end the National Council will seek from time to time to voice the considered views of Christians on matters related to our international policy. But, more importantly, the Council will seek to strengthen the spiritual foundations upon which our nation was established. Whatever may be the need of mobilizing our material and military resources, there is the still deeper need of achieving that moral revival without which the free world cannot endure.

Laubach Puts Sixty Million on Literacy Road in 20 Years

By William W. Clemes

HE GOT his start as the world's foremost practical literacy teacher by studying and arguing the Koran with Moslem priests. His first classroom was once a saloon, but he has probably made more people aware of Christianity in the past two decades than anyone else.

His name is Frank C. Laubach, a Pennsylvania-born Congregational missionary, who has just rounded out twenty years of a mission unique in missionary annals. More than 60,000,000 people—from bushmen in the tropical forests of Africa to the ancient peoples of India—have been set on the road to literacy by his singular genius.

He got into literacy work because of his dismal failure to win friends and influence people among the Moros of the Philippines, one of the world's fiercest fighting tribes. Pondering on his failure on a hilltop one day, Laubach had what he devoutly believes to be a revelation.

"I suddenly realized," he reports, "that what had happened was that I felt superior to these Moros because I was white. In that terrible, wonderful hour I became color-blind."

His first move was to ask a group of normally hostile Moslem priests if he might study the Koran under their direction. But first he decided to learn the Maranaw language, which, he learned to his amazement, had never been written.

With help from a former convict and another colleague, he compiled the first Maranaw alphabet. This feat drove the Moros wild with curiosity, which, of course, was precisely what Laubach wanted. Before long he had a schoolroom—a former saloon he bought for two hundred dollars—swarming with Moros learning to read their own language.

Basically, Laubach has been performing the same miracle since 1930 in some seventy-five countries around the globe. To date, he has worked out a kind of "lightning literacy" technique for 206 languages, many never before written.

How does he do it? Strangely enough, he reads easily in only four or five languages.

The answer to this riddle lies in Laubach's use of phonetics, the science of relating basic speech sounds to a written alphabet. When he arrives in a country to start a literacy campaign, he goes into a huddle with local educators and native translators. Together they comb the language for words which can be related by the "picture-word-syllable" technique. Then the artists go to work on a basic teaching chart, which is given a test run. If any part of the chart seems difficult, it is changed to make it easier.

The results Laubach has achieved with this method are startling. He once taught a man in the Philippines to read his own language within less than an hour. The man was overcome with joy.

"Tell me," he said beaming, "is there anybody you want me to kill for you?"

"No, thank you, brother," Laubach answered, "but you certainly are a big-hearted man. Go teach others to read and I'll be happy." Later Laubach discovered that this man was one of the most fearsome outlaws in the district.

What Laubach said to the outlaw is really the driving force behind his crusade to teach the world's millions to read. He labels it the "Each One Teach One" method. He is convinced that it is the only way to free what he terms the "silent billion."

To support this thesis, he quickly points out that three-fifths of the human race cannot read or write. In Asia, he says, 80 to 90 per cent of the people are illiterate.

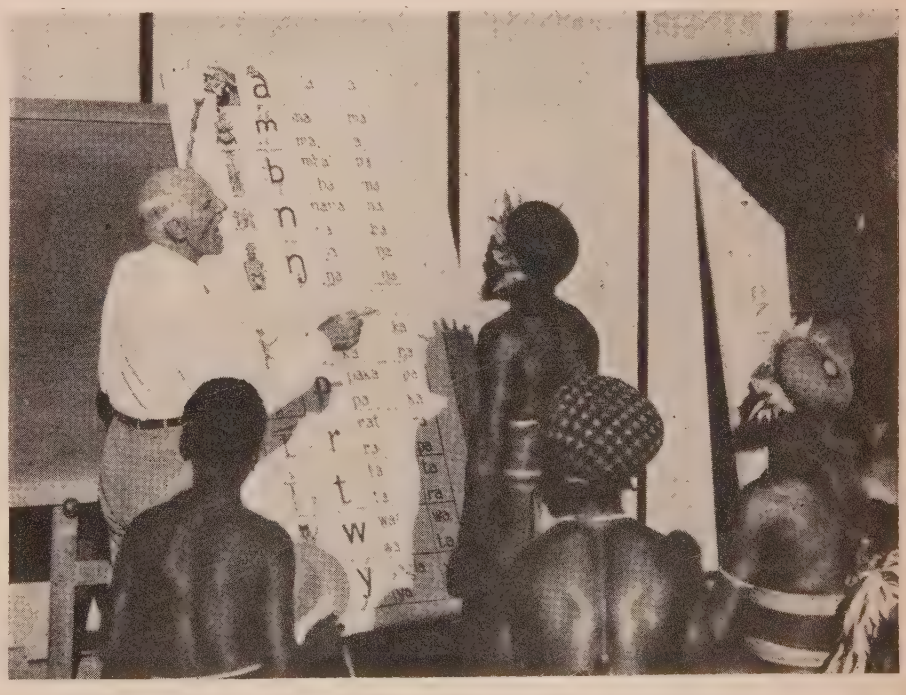
"How can they vote if they can't read the name of their political candidates, let alone read the newspapers to keep themselves informed," he says.

"What is the point in giving illiterates new machinery and gadgets if they can't read the instructions," he asks.

"In Asia and Africa," he once wrote a friend, "over a billion people are illiterate. This cold paper cannot tell you what that means . . . they are slaves, hungry, driven, diseased, afraid of this world and of the demons in the next. This is the exact truth. They can be set free."

Laubach and a party of four others leave January 7 from New York to help "set a lot of people free." For the first time, Laubach will enter Afghanistan, one of the few Christians ever invited into that remote land.

This party will initiate literacy campaigns also in Burma and Indonesia, critical countries bordering the grim Iron Curtain. The seeds which Laubach's party will sow may eventually reap a far richer reward than the United Nations' planes and tanks in Korea.



CHRISTIANS PRAY FOR PEACE AT NEW YEAR

THE growing moral influence of the churches in shaping secular affairs was dramatically illustrated by what observers across the country conceded to be one of the soberest and most thoughtful New Year's eves on record.

Traffic accidents for the first time in years fell below the number predicted by government and local safety officials. Police noted a record low in alcoholism cases, stabbings, broken windows and other traditional New Year's eve tragedies. Not a single murder was committed in New York City. Last year there were five.

There appears to be little doubt that the churches can claim a major credit in this auspicious result. Seldom have the churches and their related agencies made such effective appeals for a spirit of thoughtful prayer and dedication with which to surround an event as they did this year in connection with the observance of Christmas and New Year's.

The growing world crises established a mood in which the traditional appeals of the Church found an eager acceptance. Across the nation, a vigorous movement to seek prayer and divine guidance as a path to peace was joined by peoples of all faiths.

Rt. Rev. Henry Knox Sherrill, newly elected president of the National Council, called on the clergy and people of 29 communions to set aside Sunday, Dec. 31 as a special day of prayer.

His message appealed to the 31,000,000 members of the constituting communions of the National Council to strive for a peace "which is the fruit of righteousness . . . and for a rededication of ourselves and of our nation to the will of God."

Bishop Sherrill's appeal was aimed also at people of other faiths, whom he asked "to join in this day of prayer that united in our faith in God Who is the Father of us all, we may indeed prove ourselves a nation under God."

Bishop Sherrill's action was communicated at once to the President of the United States. In his Christmas eve broadcast President Truman spoke with appreciation of the "crusade of prayer" in all the churches and warmly endorsed the observance of December 31st.

The message by Bishop Sherrill was supplemented by similar appeals by the World Council of Churches, and the Federal Council's Department of Evangelism, which urged watch night services and twenty-four-hour prayer vigils as appropriate ways to usher in the new year.

Leaders of the Methodist, American Baptist, Presbyterian, Protestant Episcopal and International Convention of Disciples of Christ added their own calls for prayer to that of the National Council.

Throughout the land, whether in quiet country churches or a huge cathedral, the clergy stressed one theme: Only through the spirit of God can mankind conquer the force of destruction.

At the Westminister Presbyterian Church of Dayton, Ohio, Dr. Hugh Ivan Evans, moderator of the Presbyterian General Assembly, told his congregation that "We still have a chance to save civilization. The atom bomb is not dropped."

"The alternative to destruction," he added, "is godly conduct. Such conduct begins with repentance and soul-searching. Jesus said 'Except ye repent ye shall all likewise perish.'"

In his little congregation of about 200, Rev. Harold Green, of the historic Cherry Hill Reformed Church of Hackensack, N J., said:

"We cannot be measured in terms of the number of men or arms we have, but rather in terms of international justice and good will. We must not measure our nation in terms of its wealth or accomplishments but by its true character—its morality and its faithfulness to its ideals."

In Detroit, Dr. Henry Hitt Crane, pastor of the Central Methodist Church, declared that "nothing is more immediately important than intelligent, honest, earnest, protracted prayer for peace."

"But effective prayer must not be confused with magic or confounded by superstitious belief that God will violate, annul or reverse the law-abiding nature of his universe," he said. "What we pray for we must do our utmost to prepare for. It verges on blasphemy to pray for grapes while we plant thorns."

That such words from the pulpits were being heeded was illustrated by an event which took place at Christmastime in Enid, Okla.

There Enid merchants joined with the local council of churches in promoting a parade depicting nativity scenes, with prizes awarded to local churches, schools and civic clubs which entered the best floats.

Sponsor Washington Seminar Feb. 5-7

"To clarify the significance of what they observe both for the program of the churches and their own responsibility as Christians"—this, says Cameron P. Hall of the Department of the Church and Economic Life will be the task and the opportunity presented to rural church men and women attending the vocational seminar on the "Christian Farmer and the Government" in Washington, D. C. on February 5-7.

The seminar is being sponsored by the Department of the Church and Economic Life with the cooperation of the office of the Town and Country Committee of the National Council, and denominations acting through their representatives in Washington.

The programs and points of view of the President's Council of Economic Advisers will be presented by Dr. Roy Blough, and of the Food and Agriculture Organization by its Director-General, Dr. N. E. Dodd.

Legislative policies and programs will be outlined by members of the House and Senate Agriculture Committees and staff representatives from the Department of Agriculture. Views of the general farm organizations will be given by their national leaders.

Free time will be provided for personal visits to senators and congressmen and one session will consider social security problems.

Laymen of the churches in any way connected with agriculture in its many phases are cordially invited to enroll through their respective denominations or councils of churches. Costs will be for travel and maintenance only. There will be no registration fee. Requests for information should be directed to one of the denominational representatives listed in the folder "1951 Directory of Washington Seminars for Christian Citizens" or to Rev. Cameron P. Hall, Department of the Church and Economic Life, 297 Fourth Avenue, New York 10, New York.

Prayer To Forge Round-the-World Link With Women In 92 Countries

IN AN increasingly hostile world, the sixty-fourth annual observance of the World Day of Prayer on February 9, will forge an invisible link among the women of ninety-two nations, who will lift their voices in unison to pray for peace and justice for all mankind.

The uniform prayer, copies of which are distributed by the millions throughout the world, will be first spoken by Christian women in the Fiji Islands, 30 miles east of the International Date Line. It will be echoed by Christian women around the world in hundreds of languages and dialects until the final "Amen" is spoken by Eskimos in the Arctic wastelands and by Micronesians on their tropical islands in the Southwest Pacific.

This year's prayer has for its theme "Perfect love casts out fear," taken from I John 4:18. It was selected by the church women of Germany, who also assisted in the development of program materials.

The prayer, which is printed on a small card which many women carry in their handbags throughout the year, beseeches God "for peace in our distraught minds and peace among nations . . . for unity in the Church . . . (and freedom from) pride of race and culture."

Commending the selection of the theme Mrs. Welthy Honsinger Fisher, of New York, chairman of the World Day of Prayer Committee for the past four years, said: "Now when the peoples of the world are fearful of each other and their very suspicion carries the seeds of the violence they fear, it is time to remind them of One who said love brings courage and peace."

In this country, she estimated that more than 17,000 communities will take part in the World Day of Prayer observances which are sponsored by the General Department of United Church Women of the National Council of Churches. The day will be marked by the closing of many business establishments and hourly ringing of church bells. Hospitals will distribute copies of the prayer to their patients, special services will be held in prisons and theaters will project the prayer on the screen. Broadcasts over major networks, coupled with proclamations from mayors and governors, will urge support of the day.

The offerings in this country, which last year exceeded $255,000 will be turned over to the home and foreign mission divisions of the National Council.

The foreign missions division uses its share of the offerings to support eight union Christian colleges in India, China and Japan, for the production and distribution of Christian literature in all parts of the world, and to help 27,000 foreign students in the United States.

Contrary to frequent press reports, money earmarked for Christian work in China is still performing a useful work, and is being gladly accepted by Chinese Christians. Missionaries left in China report that there is still freedom to preach and hear the Christian Gospel.

Here in this country, through the division of home missions, World Day of Prayer offerings make possible a growing united ministry to three minority groups whose special needs are not met by any single denomination.

For American Indians in government boarding schools, this ministry means religious training, worship services, wholesome recreation, and Christian counseling. For the Southern rural Negro it means a summer vacation bible school for his youngsters, a youth club for his teen-agers, and a citizenship class for him and his fellow parishioners who have never voted, and a literacy class where his wife can learn to read and write. For the agricultural migrant, it means a social and religious ministry which aims to give him a sense of belonging to a Christian community in a world which has all too frequently rejected him.

Religious Writers Honor Jim Supple

THE mid-winter meeting of the Religious Newswriters Association was held in Cleveland in connection with the constituting convention of the National Council of the Churches of Christ in the U. S. A.

Two memorial awards were voted in the name of James O. Supple, church editor of the Chicago *Sun-Times,* who was killed last July in a plane crash while flying to Korea to serve as a war correspondent.

One was a plaque to be placed in the city room of the *Sun-Times* in honor of Supple and the other is an award to be made annually in Supple's name to some newspaper in the United States for excellence of religious coverage.

Committees named to administer the awards were:

Louis Gale, *Cleveland Plain Dealer;* William Dinwoodie, *Cleveland News* and Frank Stewart, *Cleveland Press,* for the Chicago award.

Caspar Nannes, *Washington Star;* George Dugan, *New York Times;* Miss Terry Ferrer, *Newsweek,* and Ralph Habas, *Chicago Sun-Times,* for the national award.

The Religious Newswriters Association, which was founded in 1948 at Buffalo, N. Y., will hold its annual business meeting in May at Cincinnati along with the sessions of the General Assembly of the Presbyterian Church in the U. S. A.

Copies Available

A limited number of copies is available of the Services of Worship for the four evening meetings at the Cleveland Convention of the National Council of Churches. These may be obtained from the Department of Worship and the Fine Arts, 297 Fourth Avenue, New York 10, N. Y., as long as the supply lasts. The charge will be 3 cents each in quantity, single copies or sets free. There may be special interest in copies of the Thursday evening service as they were not available for use at Cleveland because of transportation delays.

Liquor Ads Scored

Alaskan radio stations which have carried liquor advertising have been condemned in a recent resolution by the Home Missions Council.

The resolution said that "this type of advertising is not in keeping with good taste and can only help to demoralize further a people who are sadly afflicted by widespread drinking."

Dr. Earl R. Brown, chairman of the Home Missions Council's Alaska Committee, said that the city of Ketchikan, for instance, which has about 6,000 population, spent $5,000,000 in one year for liquor and only about $135,000 for education.

Columbus Host to Church Educators 1,300 Expected February 11-17

The first major meetings under the auspices of the Division of Christian Education will be held in Columbus, Ohio, February 11-17.

Some 1,300 church educators, ministers and laymen are expected to attend the various sessions, which include 17 professional and lay associated sections as well as meetings of the Executive Board and numerous committees and commissions of the Division. Over-all theme of the meetings is "United for a Ministry of Teaching."

Scheduled for discussion at the sessions are some major events in the Division's program. One of these is the 50th anniversary of the Daily Vacation Bible Schools, a movement that started in Baptist churches in New York City back in 1901. Now more than 5,000,000 youngsters here and abroad attend religion classes each summer in local churches and interdenominational schools.

Children's work directors in major Protestant denominations are cooperating with Division specialists in planning special events this year to call attention to the importance of this summer program, and to the churches' responsibility for reaching unreached boys and girls with more and better vacation church schools.

Another important project to be discussed in Columbus is the series of 45 regional conferences for church children's work leaders which will be held this spring and fall, in this country and Canada.

Delegates will also hear reports on the recent Midcentury White House Conference on Children and Youth and on the progress of the Revised Standard Version of the Bible, due to be completed next year.

A committee of 21 eminent Bible scholars, headed by Dean Luther A. Weigle, has been working since 1930 on the revision of the King James and American Standard versions. The revised New Testament was published in 1946 and the Old Testament is scheduled for publication in the fall of 1952. Celebrations of the event are being planned in at least 3,000 communities in the U.S. and Canada.

Other topics slated for discussion at the Columbus meetings include religion in the family, leadership education, trends in adult education, research in human development, trends in group dynamics and personal counselling and professional preparation for Christian education.

Major speakers at the sessions include Dr. Samuel McCrea Cavert, general secretary of the National Council; Dr. Truman B. Douglass, executive vice president of the Board of Home Missions of the Congregational Christian Churches and Bishop E. W. Praetorius, of the Evangelical United Brethren Church.

Also scheduled to speak are Dr. Wilbur C. Parry, Dr. Gerald E. Knoff, Dr. Franklin D. Cogswell and Dr. E. Fay Campbell, associate executive secretaries of the Division; Dr. Nevin C. Harner, vice chairman of the Division; Professor Lowell B. Hazzard, of Illinois Wesleyan University; Dr. Ross Snyder, of Chicago Theological Seminary; Dr. Harrison Elliott, of the Religious Education Association; Bishop Hazen G. Werner of The Methodist Church; Dr. Robert J. Havighurst, of the University of Chicago Department of Education; Dr. Frank M. McKibben, of Garrett Biblical Institute; George Corwin, of the National Council of the Y.M.C.A.; Dr. Lawrence C. Little, of the University of Pittsburgh School of Education, and Dr. Roy Burkhart, of the First Community Church of Columbus.

Council Starts Operations Housed in Five Buildings

The National Council officially began operations on Tuesday, January 2, although the act of constituting the new agency took place in Cleveland, Nov. 29.

The members of the staff marked the occasion with a special worship service held at Presbyterian headquarters, at 156 Fifth Avenue, with Dr. Charles T. Leber, one of four vice-presidents, and Bishop Henry Knox Sherrill, president, presiding.

All of the offices of the National Council with the exception of its Mid-West Office, and the Division of Christian Education will be located in New York. The address of these two units of the Council will be 206 South Michigan Ave., Chicago 4, Ill.

The Administrative Offices, the Division of Christian Life and Work, and the Division of Home Missions, will be at 297 Fourth Avenue; the Division of Foreign Missions, the General Department of United Church Women, and the Joint Commission on Missionary Education at 156 Fifth Avenue; the General Department of Broadcasting and Films at 220 Fifth Avenue, and Church World Service at 350 Broadway.

The World Council of Churches, which has been in the Federal Council building for ten years, will move to 156 Fifth Avenue.

Officers elected at the constituting convention at Cleveland include:

Rt. Rev. Henry Knox Sherrill, Greenwich, Conn., presiding bishop of the Protestant Episcopal Church, president.

The four vice-president-at-large are Mrs. Douglas Horton, of New York, former president of Wellesley College; Mrs. Abbie Clement Jackson, of Louisville, Ky., of the Woman's Home and Foreign Missions Society of the African Methodist Episcopal Zion Church; Dr. M. E. Sadler, of Fort Worth, Tex., president of Texas Christian University, and Dr. Harold E. Stassen, of Philadelphia, president of the University of Pennsylvania.

The vice presidents named by the four divisions include Dr. Arthur S. Flemming, Delaware, O., president of Ohio Wesleyan University; Dr. Charles T. Leber, of New York, chairman of the Board of Foreign Missions of the Presbyterian Church U.S.A.; Dr. Hermann N. Morse, of New York, general secretary, Board of National Missions, Presbyterian Church U.S.A., and Dr. Paul Calvin Payne, Philadelphia, general secretary of the Board of Christian Education, Presbyterian Church U.S.A.

Mr. Charles E. Wilson, of New York, president of the General Electric Co., and Mr. James L. Kraft, of Chicago, of Kraft Food Corp., are treasurer and associate treasurer respectively.

Dr. Reuben H. Mueller, Dayton, O., executive secretary, Board of Christian Education, Evangelical United Brethren Church, will be recording secretary.

COMMENT

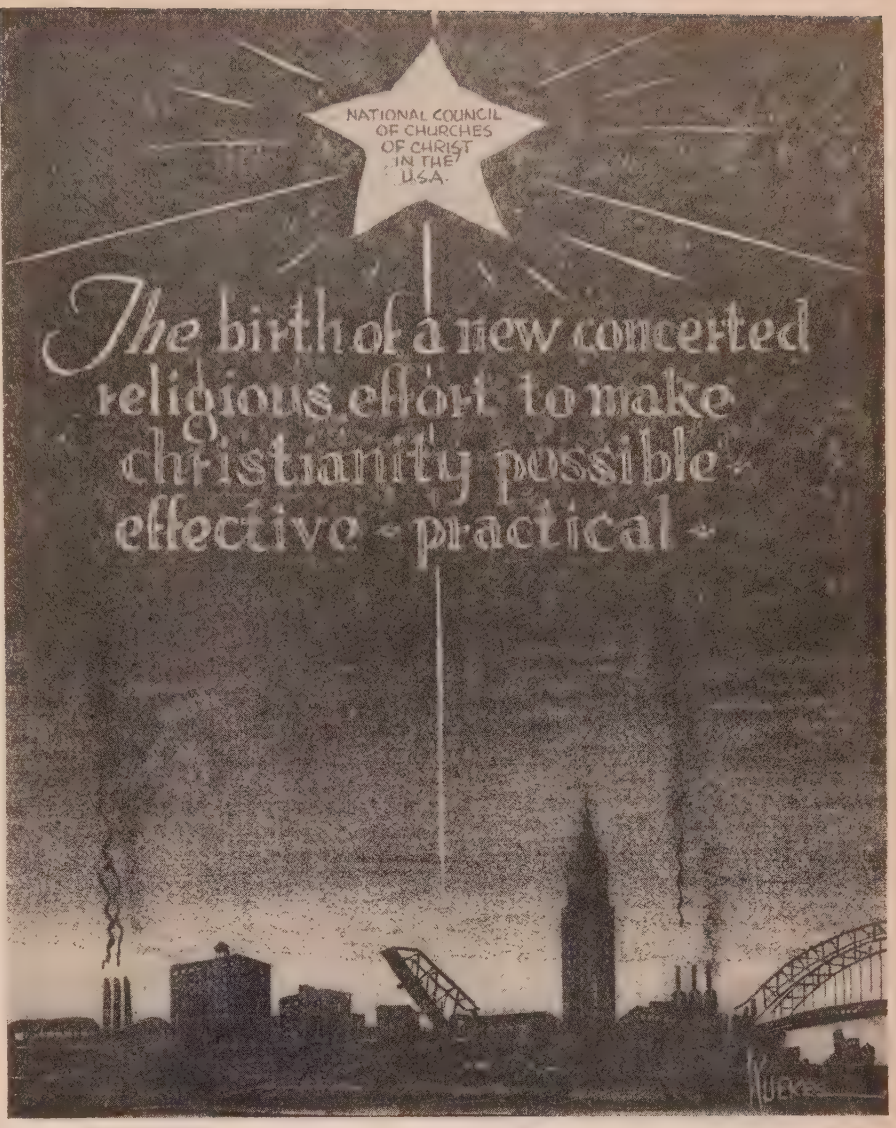
The Churchman: "Glory to God in the highest and on earth, peace, goodwill toward men" has been sung at Christmas-time behind walls of separation. Those walls have not been demolished but they have been given a mighty and inspiring blow by the organization of the National Council of the Churches of Christ in the U.S.A.

Franklin, Ind. Star and others: The National Council is a merger of eight interdenominational agencies. . . . No merger of denominations is envisaged but the functions of all of these fine and worthy interdenominational bodies will be united. And from that union none can doubt that greater strength will come and greater good will be done. Onward Christian soldiers!

New York Herald Tribune: The spiritual merger comes at a time of world crisis greater than any mankind has known since Protestantism was born more than four centuries ago. . . . The new council, through an enlarged cooperation and unity which is both spiritual and practical in its workings, can keep the Christian religion what it has always been in America—a foundation force of freedom, democracy and peace, a power both in the hearts and hands of men.

Lorain, Ohio Journal and Times-Herald: The formation of the National Council of the Churches of Christ in the United States is notable as a move toward effective pooling of the resources of the churches. It will have little visible effect on the individual churches of the 29 denominations involved. But it will be a strong instrument for the operations of these churches in the fields of missions, education and social enterprises. In that way it will be, as frequently stated at the constituting convention, a step toward religious unity in America.

Columbus, O. Dispatch: Joining in a group effort which cuts across sectarian lines and embraces 29 denominations with 150,000 churches and some 31 million members, it (the Council) is certain to make existing cooperation among them doubly effective and to furnish a tremendous impetus toward an eventual union of all Protestantism.


NATIONAL COUNCIL OF CHURCHES OF CHRIST IN THE U.S.A.
The birth of a new concerted religious effort to make christianity possible - effective - practical -

Edward Kuekes of the Cleveland Plain Dealer was inspired by the creation of the National Council in a war-threatened world. His editorial cartoon was front-paged Sunday, Dec. 3.

Pasadena Star News: It was a convention to establish a National Council of Churches, not a national church. The two should not be confused. There is real value in the varied approaches, from the ornate liturgy of the Orthodox to the non-ritualistic service of the Church of the Brethren. One national Church, even if it were separate from the state, would tend to feel a monopoly of religious power, therefore the witness of the several churches is basic. At the same time the spirit of unity is essential. Since the goal of all cooperative Christian churches has close kinship . . . the Council is profoundly important.

Cleveland News: Thirty-one million Protestants are joined in one huge organization and the effectiveness of the participating groups is multiplied. It is evidence of the will of these church people to demonstrate a single-mindedness of purpose and is an excellent example for other divided groups to follow. . . . The world is torn by political and economic differences. This spiritual brotherhood can stand as a symbol.

New York Times: This is in no sense a "merger." The unity that has been reached does not lie in the field of dogma or doctrine except on the very broadest spiritual principles. The unity is rather one of cooperative good purpose within the total framework of the Christian faith. That unity is to be invoked as a counterweight to small strife and petty discussion in the effort to combine the high aims and good works of men of a variety of creeds. This objective is as worthy as the movement is needed.

BOOKS

Responsible Christianity

By Justin Wroe Nixon, Macmillan, $2.50.

The professor of theology at the Colgate-Rochester Divinity School, one of the most stimulating minds in American Protestantism, has long been concerned to interpret the Christianity of the past in terms that make it congenial to men of our scientific age. Now, when we are emancipated from too great a tyranny of the past, he is concerned over the tyranny of the present. The new modern "tyranny" is the domination of our minds by a sheerly secularistic philosophy. This, Dr. Nixon warns, is the front on which the great battles of Christianity are now to be fought.

There are four challenging questions with which Dr. Nixon deals in a vigorous way:

Has the outlook of educated people of today left any room for religion?

What does religion do for those who still cherish it?

What is the basic insight of the Christian religion?

In what way is the Christian faith particularly relevant to the needs of today?

Dr. Nixon's diagnosis of the "changed spiritual climate" as contrasted with that of a generation ago is one of the most discerning that has yet been made. The other chapters outline the kind of Christianity which can meet the present challenge by producing another "climate." Christianity is interpreted as having firm roots in the past and as also having the liberal spirit which enables it to adapt itself to the conditions of the present and the future. He sees the possibility of a "new apostolic age" in which Christianity can manifest redeeming qualities such as it had in its early days.

—S. M. C.

Early American Methodism: 1769-1844

By Wade Crawford Barclay, Vol. I: Missionary Motivation and Expansion, Vol. II: To Reform the Nation, $3.50 each. Methodist Board of Missions and Church Extension.

The projected series of six volumes is to cover the whole history of American Methodism and its world outreach.

The first volume surveys the rise of the Church and the phenomenal expansion during the earlier period of the national life. The historian begins with "the Wesleyan heritage," portraying the devotion and genius of John Wesley as the background of the movement. The treatment then covers the growth of Methodism on American soil, stage by stage. The main impression made on the reader is the amazing missionary spirit of the Church, illustrated by the "circuit riders" who kept pace with the rapidly expanding geographical frontier. The book rests on painstaking research into early journals, memoirs, letters, autobiographies and other first-hand materials.

Volume II looks at the same early period from the standpoint of Methodism as a moral and social force. Its treatment of Methodism and slavery is especially important. The material provides fascinating background for the present concern of Methodists with Christian social action.

The Dignity of Man

By Lynn Harold Hough, Abingdon-Cokesbury, $1.75.

In his usual brilliant style the dean-emeritus of Drew Theological Seminary has written a series of essays around two foci of thought: first, that man's dignity consists in his own freedom to say *Yes* or *No* to goodness and to God; second, that the fact of such dignity depends on the reality of a living and creative God of good will such as Christ makes known. When man's dignty is not recognized the consequence for the individual is frustration, boredom, neuroses. For society at large the result is such ruthless regimes as we see in Nazism and Soviet Communism. The basic material of Dean Hough's exposition is drawn from the Bible, supplemented by his own rich experience with literature and with life. His book is, in effect, a corrective to the theological point of view which depreciates the freedom and responsibility of man.

The Christianity of Main Street

By Theodore O. Wedel, Macmillan, $2.00.

The Warden of the College of Preachers at Washington Cathedral sets the prevalent "humanist theology" which he calls the "Christianity of Main Street," in sharp contrast with the historic Christian faith embodied in the Bible and the creeds. By a "humanist" theology he does not mean a view which entirely dispenses with God but one which, in effect, makes man rather than God the ground of hope for humanity. This is the diluted version of Christianity which he finds not only among the rank and file but even among church-going people. It is a religion of ideals, of aspiration after a better life, of following Jesus as a great example and teacher, of service to one's fellowmen and of concern for brotherhood, but it is not Christianity as nineteen centuries have known it.

This "humanist" Christianity, Canon Wedel gladly admits, is much better than no Christianity at all and is a great social blessing, but it is not enough. It will itself disappear after a time if it has to exist apart from the more distinctive and robust Christianity of the "classical" type.

The crucial issue between the two, as Canon Wedel sees it, is found in the question whether man's salvation depends on himself or on God. Traditionally the Christian faith has affirmed that God has done in Jesus Christ what man cannot do for himself. The Christianity of Main Street, on the other hand, thinks of man as achieving something like a heavenly goal through his own efforts.

The popular Christianity, it is gratefully recognized, still preserves a priceless heritage of Christian moral standards and a sensitive conscience. It has an ideal of life as it ought to be, based vaguely on the Golden Rule. But multitudes of church members assume that this is all that matters. Holding to a "Christianity of ideals," they see no need for a "Christianity of creeds" and fail to understand the dynamic quality of the "authentic" Christian faith. They do not realize that their ethical idealism has no capacity to reproduce itself.

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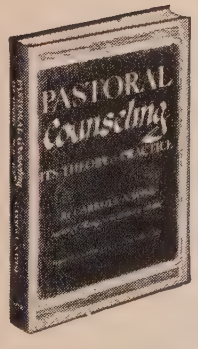
by Carroll A. Wise



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Life of Jesus

By Edgar J. Goodspeed, Harper & Brothers, $3.00.

The chief quality which lends importance to Dr. Goodspeed's story of Jesus is its carefulness to keep within the limits of historical facts, so far as they can be sifted by the student. He stands upon the ground afforded by the best literary and historical examination of the New Testament. What is offered is a trustworthy history of what the Man of Nazareth said and did, rather than an interpretation of His place in Christian thought.

The treatment of the miracles of the Gospels is, of course, the most difficult aspect of the task for one who is making a strictly historical approach. The reader is left with no doubt that Jesus did "mighty works," far beyond the experience of those among whom He moved. Dr. Goodspeed clearly believes that marvelous cures of the sick were wrought by Jesus. In describing them, however, he is careful to distinguish between the achievement and any particular explanation which the people placed upon it. The man, for example, from whom a demon was expelled is described as surely healed, but without implying that the theory of demon-possession is valid.

On the side of His teaching, the central clue is found in the proclamation that the Kingdom of God is no longer in a dim future but has actually come and that He is the agent of it. It was this message, in Dr. Goodspeed's view which most sharply marked Jesus off from the prophets.

The author's method is a chronological one, beginning with what we know about Jesus' family, birth and youth, and continuing through His public ministry down to His crucifixion and resurrection. The delineation of the successive steps in Jesus' career gives us a much clearer picture of the sequence of events that is gained from reading the four separate Gospels.

An introduction of a dozen pages gives us a compact account of our historical sources for any life of Jesus. Concerning the first publication of the four Gospels, Dr. Goodspeed makes the bold remark that they represent "the most successful piece of publishing in all history, since no other publishing enterprise has ever equalled them in circulation or influence." While the Gospels did not appear in written form until some decades after the death of Jesus, Dr. Goodspeed is convinced that Mark, with Matthew and Luke, embody so much primitive Christian tradition that they "bring us close" to the Jesus of history.

—S. M. C.

Journal of John Woolman

Henry Regnery, $2.75

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—S. M. C.

Work in Modern Society

By J. H. Oldham, Morehouse-Gorham, $1.00.

One of the four main subjects on which the World Council of Churches is now concentrating its study is the meaning of work. The inquiry aims to establish a more direct and conscious connection between the Christian faith which men profess and the actual decisions which they make in the working world. Behind the study lie two convictions: first, that Christianity can become an effective force in society only through the active concern of lay Christians; second, that lay Christians need a kind of guidance from theologians, pastors and scholars that is not usually given. This little book provides a valuable orientation for those who are interested in doing something about the matter. The author is the outstanding English thinker in the circle of the World Council, the organizer of the Oxford Conference of 1937 on Church, Community and State.

Part I analyzes the nature of work in modern industrial society, discussing especially the problem of incentives and of finding any moral and spiritual significance in work. Part II deals with the contribution that Christianity, rightly understood, can make in the solution of the problem.

God and the Nations

Edited by Paul Poling. Doubleday, Garden City, N. Y. $2.00

This book is based upon the sound thesis that in a democracy, the fundamentals of foreign policy must be rooted in popular study, discussion, and decision. A further underlying proposition is that the Christian community has a particular responsibility to help shape the faith which is the ground of policy. Five chapters have been contributed by as many authors. Harry R. Rudin writes of broad problems of security in the light of historical developments during the past 150 years. Vera M. Dean analyzes Soviet-American relations and suggests three lines of policy. Walter W. VanKirk reviews the work of the United Nations and its promise for a closer association of the nations. James P. Warburg calls for a vastly expanded program of economic development. Pitirim A. Sorokin presents "Nine Theses on War and Peace."

Like so many books with a multiple authorship, this symposium lacks cohesion. The authors write from the perspective of Christian faith, but do not deal explicitly with the relationship of Christian principles to world order. In this sense, the title is somewhat misleading. The book also seems as a whole rather difficult for the average church discussion group. A study guide, however, is in preparation and should greatly increase the usefulness of the symposium for group use in our churches.

—R.M.F.

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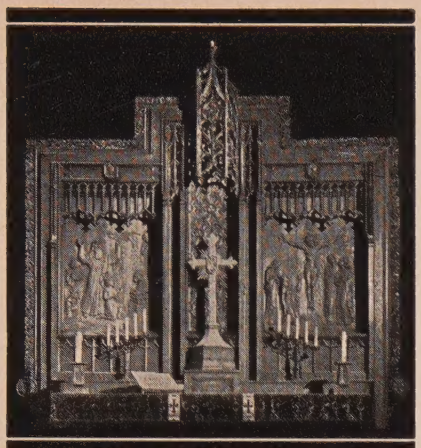
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Mankind

(Continued from Page 12)

that we take it with calmness, self-control, courage, and high purpose, as becomes those whose lives are in the hands of God. Without hysteria, without hatred, without pride, without undue impatience, without making national interest our chief end but shaping our own policies in the light of the aims of the United Nations, without relaxing our positive services to the other peoples of the world, and in complete repudiation of the lying dogma that war is inevitable, let us live and, if need be, die as loyal members of the world community to which Christ summons us and to which we of the Council are dedicated.

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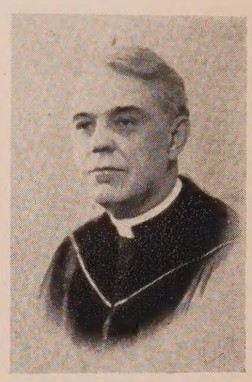

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THE QUIET WAY: SELECTIONS FROM THE LETTERS OF GERHART TERSTEEGEN, *Emily Chisholm,* translator, Philosophical Library, New York, N. Y. $1.75

THE DAUGHTER OF JAIRUS, *Paul Fox,* Little, Brown & Co., Boston, Mass. $2.75

THE HEBREW IMPACT ON WESTERN CIVILIZATION, *Dagobert D. Runes,* editor, Philosophical Library, New York, N. Y. $10.00

THE POOR MAN'S PRAYER, *George Boyle,* Harper & Brothers, New York, N. Y. $2.50

LITTLE BOOK OF CONTEMPLATION, *Joseph Wittkofski,* Morehouse-Gorham Co., New York, N. Y. $1.25

STORIES OF CHRISTIAN LIVING, *J. Edward Lantz,* editor, Association Press, New York, N. Y. $2.50

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PSYCHOLOGY AND THE SOUL, *Otto Rank,* University of Pennsylvania Press, Philadelphia, Pa. $3.50

THE ANIMAL WORLD OF ALBERT SCHWEITZER, *Charles R. Joy,* translator and editor, Beacon Press, Boston, Mass. $3.00

THROUGH CHRIST OUR LORD, *Georgia Harkness,* Abingdon-Cokesbury Press, New York, N. Y. $1.25

JEWISH RELIGIOUS CONFLICTS, *Maurice Simon,* Longmans, Green & Co., New York, N. Y. $2.00

PRESSURES IN CONGRESS: A STUDY OF THE REPEAL OF CHINESE EXCLUSION, *Fred W. Riggs,* King's Crown Press, Columbia University, New York, N. Y. $3.75

FIFTY FABULOUS YEARS, *H. V. Kaltenborn,* G. P. Putnam's Sons, New York, N. Y. $3.50

SOCIAL PHILOSOPHIES OF AN AGE OF CRISIS, *Pitirim A. Sorokin,* Beacon Press, Boston, Mass. $4.00

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